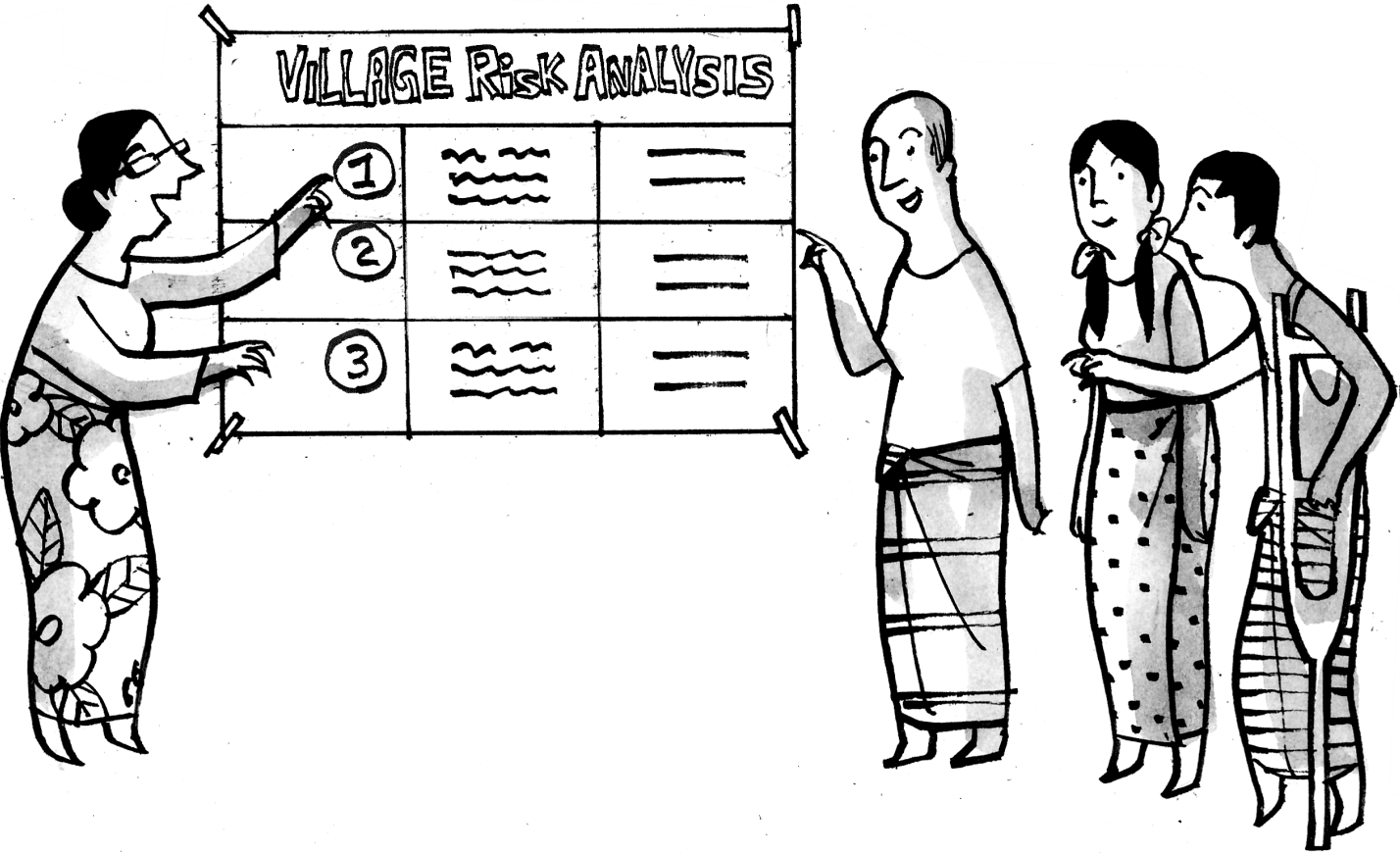


# Inclusive Framework and Toolkit for Community-Based Disaster Risk Reduction in Myanmar



Myanmar Consortium for Community Resilience (MCCR)

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It draws heavily on and seeks to contextualize the Inclusive Disaster Risk Management Framework and Toolkit developed by the Inclusive Community Resilience for Sustainable Disaster Risk Management (INCRISD) South Asia project led by Handicap International with ActionAid and Oxfam - <http://incrisd.org/toolkit/frameworkpdf/Final%20version.pdf>



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# ACRONYMS

AADMER	ASEAN Agreement on Disaster Management and Emergency Response
ACF	Action Contre la Faim / Action Against Hunger
ASEAN	Association of Southeast Asian Nations
CBDRR	Community-based Disaster Risk Reduction
CEDAW	Convention on the Elimination of All forms of Discrimination Against Women
CRC	Convention on the Rights of the Child
DIPECHO	Disaster Preparedness programme of the European Commission Humanitarian Aid and Civil Protection department
DRR	Disaster Risk Reduction
LNGOs	Local Non-Governmental Organisations
MCCR	Myanmar Consortium for Community Resilience
NDPCC	National Disaster Preparedness Central Committee
SFDRR	Sendai Framework for Disaster Risk Reduction
UNCRPD	United Nations Convention on the Rights of Persons with Disabilities
UNISDR	United Nations International Strategy for Disaster Reduction

# BACKGROUND

The **Myanmar Consortium for Community Resilience (MCCR)** is made up of five INGOs (ActionAid as lead agency, with ACF, HelpAge International, Oxfam and Plan) and one UN agency (UN-Habitat), working with six local/national partners<sup>1</sup>. The consortium has been operational since 2012, with funding from the European Commission under its DIPECHO VIII and IX Action Plans for South East Asia. Working with communities in the Ayeyarwaddy Delta and Rakhine State, the consortium has sought to operationalize an inclusive community-based DRR (CBDRR) approach, focusing primarily on four key vulnerable groups: women, children, the elderly and people with disabilities.

Drawing on its experience, between 2012 and 2013 the consortium developed a draft guideline on inclusive CBDRR, providing practical tips for the inclusion of these groups in community level DRR activities. To strengthen the guideline, in late 2015 a revision process was undertaken by the consortium in collaboration with the Technical Task Force on Community-Based DRR of the DRR Working Group, with the aim of developing a strengthened toolkit that would provide clear, user-friendly guidance to field-level CBDRR practitioners (I/N/LNGOs, civil society organizations, government DRR Youth Volunteers and other volunteers/community mobilisers) on:

- How to identify, understand and recognise the strengths, capacities and leadership potential of all members of society, in particular individuals and groups identified as particularly vulnerable
- How to ensure the inclusion of women, children, elderly people and people with disabilities during the assessment, planning and implementation of community-level DRR activities
- How to monitor and evaluate inclusion in the CBDRR project cycle and where to access additional existing inclusion-related resources

The revision process drew both on previous learning and a comprehensive resource – the INCRISD Framework and Toolkit for Inclusive Disaster Risk Management – developed by the Inclusive Community Resilience for Sustainable Disaster Risk Management (INCRISD) South Asia regional project led by Handicap International with ActionAid and Oxfam. The revision involved:

- A desk review of existing guidelines/tools/methodologies for the inclusion of particularly vulnerable groups in DRR to prepare a “compendium of inclusion resources”
- A consultative workshop with representatives from the MCCR and DRR Working Group member agencies to seek inputs on content and format, and to promote ownership of the framework and toolkit
- Undertaking community and local level consultations in the Ayeyarwaddy Delta to enrich and validate information from the national level consultations
- Consolidation of feedback and inputs from MCCR members, including Technical Partners working on gender and women’s leadership, inclusion of older people, child-centred DRR and inclusion of people with disabilities

It is hoped that the output of this process – the **Inclusive Framework and Toolkit for Community-Based DRR in Myanmar** – will be a useful resource for a range of DRR practitioners keen to strengthen inclusion aspects in all areas of their work. It is important to note that this Framework and Toolkit is a work in progress and will benefit from further refinement and contextualisation through use. It is anticipated that the Community-Based Technical Task Force of the DRR Working Group will take forward this work under its work plan for 2016, to further strengthen the content based on the realities of implementing inclusive CBDRR in Myanmar.

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SECTION 1  
INTRODUCTION TO INCLUSIVE  
COMMUNITY-BASED DISASTER RISK  
REDUCTION

## 1.1 What is the Inclusive Framework and Toolkit for Community-Based Disaster Risk Reduction in Myanmar?

Inclusive Community-Based Disaster Risk Reduction (inclusive CBDRR) is about acknowledging the diversity in society, upholding equality of rights, opportunities, ensuring dignity of the individual or group and contributing to resilience for everyone, not excluding members of a community due to age, gender, disability or other characteristics.

The Inclusive Framework and Toolkit for CBDRR in Myanmar aims to operationalize the above concept of inclusion by:

- Presenting inclusion as a “*lens*” through which to view CBDRR activities, to highlight how an inclusive CBDRR approach differs from a standard CBDRR approach
- Emphasising the importance of the process of inclusive CBDRR and the quality of implementation
- Providing guidance on how to ensure the inclusion of vulnerable and excluded groups in the 7-step CBDRR process as implemented by a wide range of DRR actors in Myanmar
- Providing guidance on how to measure achievements in implementing inclusive CBDRR
- Providing links to existing resources - in particular those addressing social exclusion - which can be used or adapted to support inclusive CBDRR in Myanmar

The Inclusive Framework and Toolkit for CBDRR do not give ready-made answers, but instead try to promote critical thinking. They are underpinned by a fundamental belief in the rights and ability of all vulnerable people – particularly the most vulnerable - to participate and engage in processes and decisions that directly affect them, as well as enjoy their right to protection.

## 1.2 Who is it for?

The Inclusive Framework and Toolkit are especially relevant for field-level DRR practitioners involved in designing, planning and implementing CBDRR activities at community level. It can also be a useful reference for project managers, project coordinators and technical advisors to help strengthen their understanding of and ability to operationalize an inclusive CBDRR approach in Myanmar.

It is hoped that organizations representing particular at-risk groups, which have both an interest in and capacity on inclusive approaches targeting specific vulnerable groups, will collaborate and actively promote this resource.

## 1.3 How to use the Inclusive Framework and Toolkit for CBDRR

The Inclusive Framework and Toolkit for CBDRR can be used as a whole, or relevant sections used for reference to:

- Design/plan a CBDRR activity
- Inform content for a training or awareness session on inclusive CBDRR
- Support monitoring of CBDRR practices
- Highlight successful inclusion practices and areas for improvement
- Promote learning and sharing
- Increase our own sensitivity as DRR practitioners on inclusion by challenging mindsets

The Inclusive Framework and Toolkit for CBDRR comprise 5 sections and a “toolbox” of annexes:

**Section 1: Introduction.** This section provides an overview of the purpose of the Inclusive Framework and Toolkit for CBDRR and how they can be used

**Section 2: What is inclusion and what do we mean by inclusive CBDRR?** The section looks at inclusion/exclusion dynamics and tries to define what is meant by inclusive CBDRR and why it is important in the context of Myanmar

**Section 3: The Four Dimensions of the Inclusive Framework.** This section outlines the conceptual framework of Inclusive CBDRR, presenting the Four Dimensions of an inclusive CBDRR approach

**Section 4: Putting the Inclusive Framework for CBDRR into action.** This section outlines how to apply the Inclusive Framework for through simple guidelines to help promote inclusion. Additional checklists are provided in the “toolbox” to complement this section.

**Section 5: How can we assess Inclusive CBDRR?** This section provides some user-friendly tools to assess the extent to which a CBDRR activity is inclusive

**Toolkit:**

- Tool 1: Checklist for inclusion in the 7 steps of CBDRR
- Tool 2: Guidance and template for documenting inclusion in CBDRR activities
- Tool 3: Template for assessing the inclusiveness of a CBDRR activity
- Resource 1: Compendium of tools for inclusive CBDRR





## SECTION 2

WHAT IS INCLUSION AND WHAT DO WE  
MEAN BY INCLUSIVE CBDRR?

## 2.1 What is Inclusion?

**Inclusion is a condition for community resilience.** A community can only be safe when all its members are able to cope better to avert disasters.

**Inclusion promotes equity and rights in Disaster Risk Reduction actions so that *everybody* is less vulnerable.** When it comes to disasters all individuals and groups are entitled with an equal right to protection and safety. However, there will always be some people who are left out because of their inherent characteristics such as sex, disability, age, religion or any others, and as a result are more vulnerable to disasters.

### **Exclusion is about being left out**

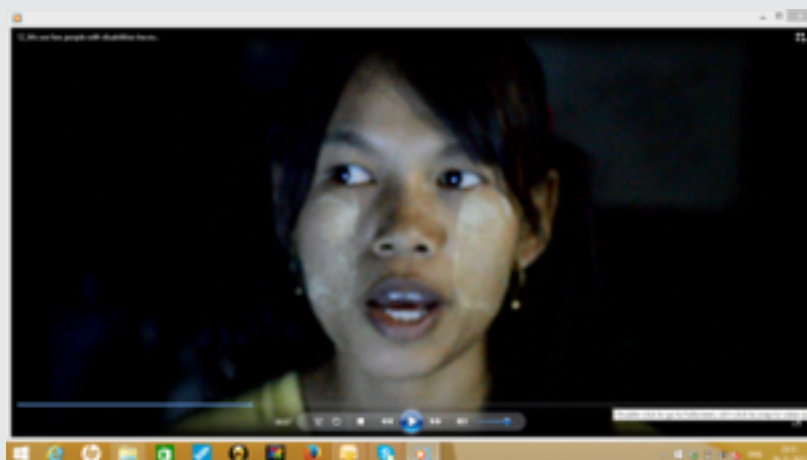
Exclusion is when some people are left out. This means they do not have the possibility to engage with others, to have a say on an issue or to take part in joint action. It is like being outside a circle. There are many such “circles” in society, and each of us might – willingly or unwillingly – be excluded by some and included in others.

People are outside different “circles” because they face barriers to being inside them. Barriers and exclusion arise when people’s characteristics – such as their sex, age, caste, ability, wealth, and many others – translate into less power and fewer entitlements. Sometimes barriers are not openly created by the environment but by the excluded people themselves. Issues of self-perception, self-stigma and lack of confidence amongst others might all be factors that lead people to exclude themselves from some “circles”.

**“People with disabilities do not participate, since communities do not invite them as they do not think it is important to do so. People with disabilities themselves also feel that they lack the confidence to be involved.”**

*Chu Chu, Ayeyarwaddy Delta*

[Click here to watch the clip](#)



### **Vulnerability is about being at risk**



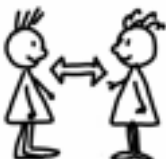

People are vulnerable when they lack power, knowledge, assets and resources to be safe from the damaging effects of hazards, including natural hazards such as floods, cyclones, earthquakes and tsunamis. The characteristics that make people and communities vulnerable are diverse. It is important to understand that, broadly speaking, vulnerability relates to:

- Exposure to a hazard: the fact that a hazard can reach people is the first condition, as otherwise they will not be vulnerable to it.

- The capacity and power (or lack of capacity and power) that people have to reduce the impact of the hazard on their lives, livelihoods and assets

### Exclusion, vulnerability and power

Exclusion and vulnerability are distinct concepts and it is important to be able to distinguish between them. All socially-excluded persons are not **equally** vulnerable to all hazards. Similarly, all vulnerable people do not necessarily come only from socially-excluded groups. Ultimately, both vulnerability and exclusion depend on the power that people have to “be in” and to “be safe”.

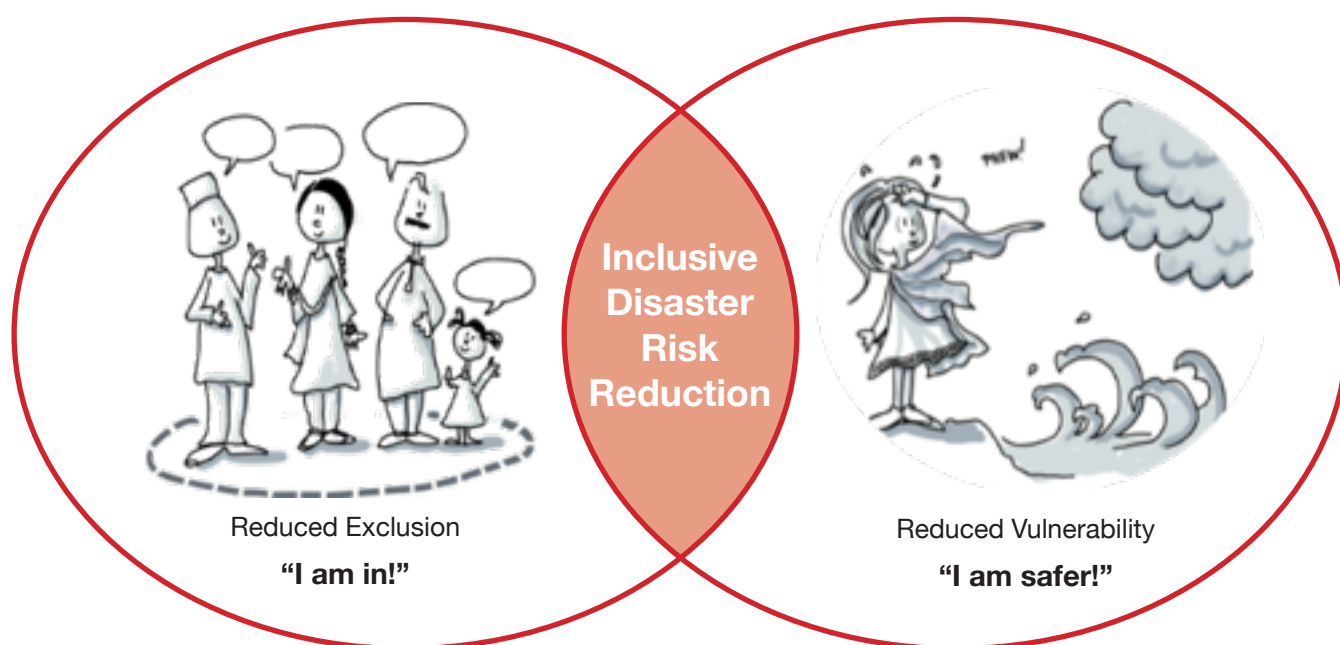
<p><b>Power TO</b></p> <p><b>Individual capability to act to be “in”</b> and to reduce risk, also deriving from having access to resources and services</p>	<p><b>Power WITHIN</b></p> <p>Power deriving from the sense of <b>self-worth</b> and <b>self-knowledge</b></p>	<p><b>Power WITH</b></p> <p>Power deriving from <b>connection with others</b>, mutual support, from having <b>collective strength</b></p>	<p><b>Power OVER</b></p> <p>The power of people <b>in relation to institutions</b> (e.g. within the family, within a community, within the state)</p>
			
<p>Lack of “<b>power to</b>” results in:</p> <ul style="list-style-type: none"> <li>• Unequal access to community spaces and decision-making forums</li> <li>• Lack of resources</li> <li>• Lack of access to services and provisions (e.g. education, health care, employment, welfare, relief)</li> <li>• Lack of assets and infrastructure to reduce risk</li> </ul>	<p>Lack of “<b>power within</b>” results in:</p> <ul style="list-style-type: none"> <li>• Lack of knowledge, awareness and skills regarding threats</li> <li>• Harmful beliefs and superstitions</li> <li>• Damaging self-perceptions and personal attitude</li> <li>• Lack of awareness of the right to be safe and how to achieve it</li> <li>• Lack of confidence to participate in decision-making</li> </ul>	<p>Lack of “<b>power with</b>” results in:</p> <ul style="list-style-type: none"> <li>• No/limited linkages with other individuals /groups (leading to isolation and marginalization)</li> <li>• Lack of support and allies</li> <li>• Low capacity for collective action and mobilization</li> </ul>	<p>Lack of “<b>power over</b>” results in:</p> <ul style="list-style-type: none"> <li>• Unresponsive institutions</li> <li>• Lack of access to space for decision-making</li> <li>• Low accountability of duty-bearers</li> <li>• Inadequate policies and plans</li> <li>• Acceptance of harmful social norms exposing people to threats or weakening their capacity to address them</li> </ul>

## 2.2 What is inclusive Community-Based Disaster Risk Reduction?

Inclusive CBDRR means an inclusive approach to community-based DRR that is integrated in all its components and activities. Inclusive CBDRR:

- **Ensures the full and meaningful participation and leadership of all groups and individuals** - particularly the **most vulnerable** - in identifying and reducing risk
- Promotes the **equality of rights and opportunities** for all people – particularly the **most vulnerable** - in the face of risk
- **Appreciates and responds to people's diverse characteristics, vulnerabilities and capacities**
- Contributes to **resilience for everyone** – including the **most vulnerable** - by helping to transform power relations and removing the barriers that keep excluded people out

The ultimate aim of inclusive CBDRR is that everybody is safer, and no one is left behind:



### Challenges for inclusive CBDRR in the Myanmar context

While the importance of inclusive CBDRR as a concept that targets all those at risk is understood and acknowledged by DRR practitioners, a number of practical challenges are faced in its implementation. Challenges faced can be both external and internal and range from relatively simple ones that can easily be overcome (such as lack of time), to more deep-rooted challenges relating to social structures, attitudes and norms.

*"It is difficult to include everyone in inclusive disaster risk reduction activities because some have difficulties with giving time due to their livelihoods such as fishery and agriculture. Older people think that they cannot do very well while the poor think that people will not accept what they are saying,"*  
staff member from a national Myanmar NGO

Since inclusive CBDRR is about facilitating power shifts, a proper analysis of the context is essential in ensuring that inclusive CBDRR interventions do not create or exacerbate tension/conflict. It is

important to see how the decisions we make may affect excluded groups/persons and inter-personal or inter-group relationships. The “Do No Harm” principles<sup>2</sup> help us think of different ways of doing things to have better effects without increasing tension/conflict. In situations where tension/conflict amongst or between groups already exists, the Do No Harm principles are particularly important.

Additionally, it is recognised that the concepts of participation and collaboration are relatively new in the Myanmar context, and that the idea of “transforming power relations” may seem daunting and unattainable. This Inclusive Framework and Toolkit for CBDRR provides guidance on how we might take small steps towards these concepts, whilst at the same time acknowledging that progress may be slow and/or limited.

## 2.3 Why is inclusion important in CBDRR in Myanmar?

### 2.3.1 Myanmar disaster profile

Myanmar is exposed to a wide range of natural hazards, triggering disasters of various scales across the country’s territory. By far the most devastating disaster in Myanmar’s history, cyclone Nargis tore through the Delta region in May 2008, affecting 2.4 million people and claiming the lives of 135,000<sup>3</sup>. The floods and landslides of 2015, which critically affected more than 1.6 million people and caused estimated economic losses and damages of USD 1.51 billion, were a stark reminder of the devastation that disasters can bring.

Disaster risks are further exacerbated by climate change and variability, with Myanmar ranking amongst the 25 countries in the world expected to suffer the most from the impacts of climate change<sup>4</sup>. Myanmar’s vulnerability to hazards is compounded by socio-economic factors: widespread poverty and poor infrastructure limit the country’s capacity to reduce disaster risks and recover from a significant disaster event, be it natural or man-made<sup>5</sup>. It is this combination of hazard vulnerability and low coping capacity which makes Myanmar the “most at-risk country” in Asia-Pacific and the 10th most at-risk country in the world according to the InfoRM Risk Index.

#### Recent disasters in Myanmar include:

- Nationwide floods and landslides, 2015: 1.6m people critically affected across 12 States/Regions, and estimated losses and damages of USD 1.51bn
- Cyclone Nargis, 2008: 135,000 people killed, 2.4 m affected and USD 4.1bn in property damage
- Cyclone Mala, 2006: 37 people killed
- Indian Ocean Tsunami, 2004: 61 lives claimed
- Taungdwingyi earthquake, 2003: 6.8 scale earthquake which killed 7 people

### 2.3.2 Myanmar social and demographic profile

Myanmar is one of the poorest countries in Southeast Asia. With an official population of 51.4 million, the country’s poverty rate is 37.5%, one of the highest in the region. Among ASEAN countries, Myanmar has the lowest life expectancy and the second-highest rate of infant and child mortality<sup>6</sup>. As per UNESCAP it scores amongst the lowest in the region on food security<sup>7</sup>. Government spending on the health sector is 1.5% and on education just 4.4 % - the lowest allocation in the Asia-Pacific region.

Myanmar is ethnically diverse. The government recognizes 135 distinct ethnic groups. This ethno-linguistic diversity has been a major cause of social and political exclusion and is a causal factor in the ongoing conflict in border areas of the country.

The increasing frequency and intensity of natural hazards, changing weather patterns and social conditions, coupled with political unrest, have increased the disaster impacts felt by socially-excluded groups.

Evidence from past disasters shows that sections of the population who are vulnerable and excluded as a result of specific disadvantages related to their physical, economic, social or other status are disproportionately negatively impacted by disasters and often excluded from relief and recovery processes. CBDRR initiatives too, often fail to address the specific needs and utilize the unique capacities of different excluded groups, thus making them even more vulnerable to the impacts of disasters and less able to recover.

### **2.3.3 Myanmar policy environment with regard to inclusive CBDRR**

The devastation wrought by Cyclone Nargis proved to be a catalyst for the government of Myanmar to re-affirm its commitment towards DRR.

The Disaster Management Law, under the leadership of the National Disaster Preparedness Central Committee (NDPCC), was enacted in 2013. It commits both Union and Region/State level Disaster Management bodies to “provide health, education, social and livelihood programmes in order to bring about better living conditions for disaster victims.” It also states that mandated bodies under the law “shall give priority and protect children, older people, people with disabilities and women (especially pregnant women and mothers) in carrying out (their) functions.”<sup>8</sup>

The accompanying Disaster Management Rules, approved in 2015, also make reference to “vulnerable populations”<sup>9</sup> and highlights the obligation of Ministries and Region/State governments to “build capacity and provide opportunities for vulnerable populations to enable them to participate in disaster management activities, including disaster prevention” and “address the needs of vulnerable populations in the implementation of disaster management activities”.

National policies and legislation such as the Anti-violence Against Women Law, The Disability Law and the Aged Persons Act make provision to address the specific needs of these targeted vulnerable groups.<sup>10</sup>

From a regional/international perspective, the government of the Union of Myanmar has signed up to a number of relevant DM/DDR-related frameworks and policies, including the Sendai Framework for DRR 2015-2030 endorsed in 2015, and the ASEAN Agreement on Disaster Management and Emergency Response (AADMER), which came into force in 2009<sup>11</sup>. Both these frameworks highlight the importance of ensuring inclusion and promoting an “all of society” approach.

However, despite such commitments, significant gaps exist in policies and in their implementation. The relationship between vulnerability and exclusion in the Myanmar context is also not clearly defined and understood, resulting in the danger that some at-risk individuals/groups will remain “left out”.

## **2.4 Who is most “at-risk” in the Myanmar context?**

The question of who is most at-risk will vary from one context to another and will depend on a diverse range of factors including exposure to hazards and the capacity (including awareness, resources, assets, access to information, linkages and social capital, etc) and power that an individual or group possesses.

However, evidence from past disasters shows that a number of groups in Myanmar society are *generally* more vulnerable and more likely to be excluded from CBDRR initiatives and from

emergency response and recovery efforts.

Of course, even within groups of people, some people will have higher capacity/more power and others will have less. Likewise, being “at-risk” is not a static concept – the extent to which an individual or groups is at risk will vary over time depending on changing circumstances which will increase/decrease their exposure to hazards and enhance/reduce their capacity and power.

A context-specific approach is needed for all CBDRR programmes to ensure proper understanding of the dynamics of a particular community at a particular time, so that activities can be designed in such a way as to promote inclusion effectively.

### **2.4.1 Children**

Whilst the Convention on the Rights of the Child defines children as every person below the age of 18, national rules and laws national in Myanmar state that those up to 16 years of age are considered as children. Children constitute 34% of the population in Myanmar.

#### **What is child-centered Disaster Risk Reduction?**

Child-centered Disaster Risk Reduction is an innovative approach to DRR that fosters the agency of children and youth, in groups and as individuals, to work towards making their lives safer and their communities more resilient to disasters. It is empowering for children, and respectful of their views, rights and unique capacities as well as their vulnerabilities.

Child-centered DRR is a flexible rights-based approach combining child-focused (for children) and child-led (by children) activities with interventions geared towards bringing about change in community, local and national duty bearers. It applies strategies such as awareness raising, capacity building, institutional development, research and influencing and advocacy across a range of arenas.

#### **Children are more likely to be affected by disasters**

In Myanmar socio-cultural values regarding children’s place in society, sub-standard health and education systems, weak implementation of policies and lack of awareness, children’s physical vulnerability and their lack of knowledge and skills on DRR are all factors that make children more likely to be affected by disasters.

#### **Disasters exacerbate vulnerabilities of children**

As well as being more vulnerable to the impacts of disasters, children’s existing vulnerability is likely to be exacerbated by disasters in the post-disaster phase and beyond, compromising their rights to survival, development, education and protection. The vulnerability faced by children is further influenced by their social status, gender, disability and the ethnic or religious group they belong to. A girl child is more likely to drop out of school following a disaster and, depending on the situation, may be more at risk of exploitation or abuse in the aftermath of a disaster.

Disasters often interrupt children’s education as schools are damaged or destroyed, rendered inaccessible or used as shelters for people displaced from their homes. During the 2015 floods and landslides, some 4,116 schools were affected in 11 States/Regions, of which 213 were fully destroyed and 430 suffered structural damage<sup>12</sup>. Since the floods happened during the academic year (June-March), students’ learning was impacted.

## Children and DRR in Myanmar

Data from the 2014 census<sup>13</sup> shows that 29% of the population in Myanmar is under the age of 15. However, social norms and age-related hierarchies mean that children are generally not expected or encouraged to volunteer their opinions or participate in decision-making within their communities.

However, children tend to take a comprehensive and holistic approach to perceiving risks, encompassing natural hazards, personal safety and social and economic threats.<sup>14</sup> They are often able to identify immediate risks in their communities (such as road security, unsecured electric cables or child abuse), and social risks such as teenage pregnancy and domestic violence, which may be overlooked by adults. They also tend to have a longer-term perspective of risks than adults who are primarily concerned with meeting day-to-day needs.

Furthermore, children can act as effective communicators on disaster risk and risk reduction, reaching out to other children, parents, teachers, family members and the wider community. Their longer-term perspective, coupled with their increasing access to information from school, the internet and mass media, gives children the potential to become active “agents of change” and play a key role in addressing issues within their communities, in particular with regard to the environment.

### Additional resources:

- Myanmar Consortium for Community Resilience (2012), **TOT Training Pack on Inclusive Community-Based DRR** (See Module 2, Session 3; Module 3, Session 4 and Annex 2.2)
- Plan International (2010), **Child-Centred Disaster Risk Reduction Toolkit**, available online at: <http://www.preventionweb.net/english/professional/publications/v.php?id=32279>
- ASEAN Safe Schools Initiative (forthcoming in 2016), **School Safety Toolkit**
- Government of the Republic of the Union of Myanmar and UNICEF (2015), **Child-Centred Risk Assessment** (First Edition)

## 2.4.2 Older People

### Older people are more vulnerable during disasters

According to the 2014 HelpAge International report “Disaster resilience in an ageing world: how to make policies and programmes inclusive of older people” there are four key reasons which explain older people’s heightened vulnerability in the face of climate-related shocks:

- Physical decline including poor health, mobility, sight and hearing
- Lack of provision of adequate services for older people, both in day-to-day life and during emergencies
- Age discrimination, which actively excludes and isolates older people, and often violates their rights
- Poverty, often exacerbated by lack of social protection mechanisms and livelihood opportunities

In addition, older people may practice self-exclusion – “opting out” of activities that might help prevent disasters or reduce disaster risk, as a result of low interest, a perception that their contributions will not be welcome or valued and/or a tendency to resist change.

These factors combine to increase older people’s vulnerability, resulting in reduced capacity to reduce disaster risks and prepare for and cope with the impacts of disasters.



## **Disasters exacerbate existing vulnerabilities of older people**

In the aftermath of an emergency, older people's specific health and social needs may be left unaddressed, leading to greater suffering. Their social networks may be disrupted, meaning they cannot access the resources they need to be able to survive and recover, and they are more likely than others to be overlooked or actively excluded from the decisions that will affect their future.

### **Older people and DRR in Myanmar**

Statistics show that 9% of the population in Myanmar is over 60, but this is expected to grow to 15% by 2030<sup>16</sup>. Older people tend to be generally well respected in community life in Myanmar, with older individuals (usually men) holding important positions such as Village Leader. However, those not holding key leadership positions, and particularly older women, may be marginalised in community development and DRR processes by other members of the community who fail to recognise the positive contributions they can make.

Older people have various capacities, skills and wisdom that can be of benefit for the whole community. Their historical knowledge of previous disasters, their understanding of community dynamics and their ability to act as negotiators to resolve community disputes are all qualities that can help reduce disaster risks and strengthen resilience. Ensuring older people are included in DRR activities is therefore advantageous for all sections of the community.

#### **Additional resources:**

- Myanmar Consortium for Community Resilience (2012), **Training of Trainers Training Pack on Inclusive Community-Based DRR** (see Module 2, Session 2 and Module 3, Session 5)
- Canadian Red Cross and HelpAge International (2008), **Integrating Older People – A Training of Trainers Manual for successful mainstreaming of age-friendliness in CRC programmes in Aceh, Indonesia**, available online at: [http://www.rcrc-resilience-southeastasia.org/wp-content/uploads/2016/01/DMDRR-and-Gender-Guidance\\_Integrating-Older-People.pdf](http://www.rcrc-resilience-southeastasia.org/wp-content/uploads/2016/01/DMDRR-and-Gender-Guidance_Integrating-Older-People.pdf)
- HelpAge International (2007), **Older People's Associations in community disaster risk reduction: a resource book**, available online at: <http://www.helpage.org/silo/files/older-peoples-associations-in-community-disaster-risk-reduction.pdf>

## **2.4.3 Women**

### **Women are more likely to be affected by disasters**

It is generally acknowledged that women are more likely to be affected by disasters, and to suffer greater negative impacts than men. This was evidenced during Cyclone Nargis, where the mortality rate for women was disproportionately high at 61%.

This differentiated impact is a result of pre-existing gender inequalities which reduce women's capacity and power to reduce risks, prepare for disasters and strengthen their resilience. Women tend to have less access to and/or control over assets, including the resources necessary to cope with hazardous events, such as information, education, health and wealth. A combination of active discrimination and conservative socio-cultural norms also means they are often less able to contribute to community decisions that would help enhance their resilience.

### **Disasters exacerbate vulnerabilities of women**

Aside from being at greater risk of dying during disasters than man, women suffer disproportionately in the aftermath of disasters too. They are often subject to a number of secondary or indirect impacts that arise from the disaster event, including violence and trauma, pressure to marry early,

loss or reduction in education opportunities, and an increase in their workload.<sup>16</sup>

### **Women and DRR in Myanmar**

Conservative perceptions of women's role in Myanmar society means that their role in rural communities is often focused around taking care of the household and children, leaving little time or space for their engagement in public life.

However, experience shows women can and do play significant roles in all stages of disaster and disaster risk management. Women have repeatedly demonstrated great ability in mobilizing and organizing their networks and their wider communities to prepare for and respond to disasters. Furthermore, women's daily tasks to support their children and their family's livelihood and personal wellbeing often also provide them with extremely valuable knowledge of local resources.

#### **Additional resources:**

- Myanmar Consortium for Community Resilience (2012), **Training of Trainers Training Pack on Inclusive Community-Based DRR** (see Module 2, Session 1 and Module 3, Session 3)
- Myanmar Consortium for Community Resilience/Oxfam (2015), **Women's Leadership in DRR Booklet (Myanmar language)**
- Oxfam (2011), **Gender and DRR Training Pack**, available online at: <http://policy-practice.oxfam.org.uk/publications/gender-and-disaster-risk-reduction-a-training-pack-136105>

### **2.4.4 People with disabilities**

The UN Convention on the Rights of Persons with Disabilities (UNCRPD) definition of disability is: "Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others".

Myanmar ratified the UN Convention on the Rights of Persons with Disabilities (UNCRPD) in 2011. The Act clearly mentions the right of a person with disability to be safe in emergency contexts. In line with the CRPD, a national law – the "Myanmar Persons with Disabilities Rights Law" – was prepared and enacted in June 2015, though the byelaws remain under discussion. Whilst the national law does not provide specific provisions or reference to DRR or emergency situations, the byelaws under discussion do.

In addition, the Natural Disaster Management Law, enacted in 2015, highlights people with disabilities as priorities for protection. The Disability Law also specifically mentions the obligation for INGOs to ensure their programs are inclusive of people with disabilities.

#### **People with disabilities are more likely to be affected by disasters**

People with disabilities are frequently cited as being amongst the most vulnerable members of society. A person with disability may face greater physical exposure to hazards especially if their impairment affects their mobility and communication capacity<sup>17</sup>. Social and economic marginalization is often associated with disability and can render people with disabilities and their families at greater risk of disasters. However, evidence or data on the impact on people with disabilities is very limited globally and more so in Myanmar.

Whilst the impacts of disasters on people with disabilities are wide ranging and similar to those faced by people without disabilities, the presence of disability amplifies these impacts, increasing the extent to which they are felt while reducing the range of capacities available to cope. This is particularly apparent for financial and health impacts.

## **Disasters exacerbate vulnerabilities of people with disabilities**

Poor access to health or basic services, prevailing socio-cultural norms and attitudes, poor implementation of policies, lack of awareness and poor skills and capacities to address specific needs of people with disabilities mean that people with disabilities are less able to cope with the impacts of disasters and recover their pre-disaster conditions (let alone “bounce back” to a higher quality of living). Exclusion from recovery processes – because people are not able to physically access meeting spaces and express their concerns, or as a result of active discrimination or self-exclusion – mean that people with disabilities are often not able to make their voices heard in important post-disaster recovery fora.

People with disabilities who suffer additional discrimination as a result of other characteristics such as gender, age, social class or ethnic/religious affiliation, may be further marginalised and their vulnerability exacerbated.

## **People with disabilities and DRR in Myanmar**

The 2014 census in Myanmar found that 4.6% of the population had a disability, though a large part of these people were elderly people with visual impairment. Globally, there has been a gradual shift in perception on the role of people with disabilities from “objects of charity” to “subjects with rights and capacities”. However, research undertaken by the Social Policy and Poverty Research Group (SPPRG) in 2014 shows that people with disabilities in Myanmar are twice as likely as non-disabled people to be excluded from community meetings. The reasons for this include:

- lack of self-confidence and a perception that their contributions will not be valued
- busyness with work
- lack of access to information about when and where community meetings are taking place
- lack of assistive devices (wheelchairs, crutches) to be able to reach meeting venues
- active exclusion by village leaders and/or other community members

A strong belief in the link between disability and karma persists, with many people believing that disability is a result of being a bad person in a previous life. As a result, families are reluctant to identify themselves having a person with a disability and disabled people themselves are often reluctant to join in public life for fear of ridicule.

Additional resources:

- Handicap International (2012), **Disability Inclusive Community Based Disaster Risk Management - A toolkit for practice in South Asia**, available online at: <http://www.preventionweb.net/english/professional/publications/v.php?id=32279>

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SECTION 3  
THE FOUR DIMENSIONS OF THE  
INCLUSIVE FRAMEWORK FOR CBDRR

### 3.1 The Inclusive Framework for CBDRR

Inclusive Disaster Risk Management is about equality of rights and opportunities, dignity of the individual, acknowledging diversity, and contributing to resilience for everyone, not leaving aside members of a community based on any single characteristic or combination of characteristics (e.g. age, gender, disability, religion).

The Inclusive Framework for CBDRR aims to:

- **Make the concept of “inclusion” more comprehensive, yet manageable.** The framework helps by spelling out what inclusion means. It does so by breaking inclusion into manageable components, proposing a framework with 4 core dimensions.
- **Make inclusion something we can assess.** The framework acknowledges that there are different levels of achievements for each dimension. It provides questions and guidance to assess these levels in any CBDRR activity.
- **Provide a common base from which to discuss and learn.** The framework helps to ground and give more meaning to concepts that can seem very theoretical. It is supported with testimonials; case studies that illustrate what inclusive CBDRR can look like in diverse contexts.
- **To serve as a resource for advocacy.** As the Inclusive Framework for CBDRR and its use are rooted in actual practice it contributes to evidence-based advocacy to help change policies and practices

#### **The Four Dimensions of the Inclusive Framework for CBDRR:**

These dimensions are a framework or a “package” whose different dimensions work together. They are not a sequence of things that need to be done, one after another in chronological steps. To be inclusive, we aspire to address all the components in each CBDRR activity, in each phase of our programme cycle (for example in our assessments, in our programming, in our evaluations), and for each component of the CBDRR cycle (for example when we work on disaster prevention, disaster mitigation, disaster preparedness and even moving into disaster management including relief and recovery).

The Inclusive Framework for CBDRR is ambitious and it’s important to understand that not every dimension will be addressed to the same level in every CBDRR activity.

## Participation in Decision-Making

Can (and do) all people participate in decision-making?



- Can they be actively involved?
- Do they have a voice?
- Can they hold institutions accountable?

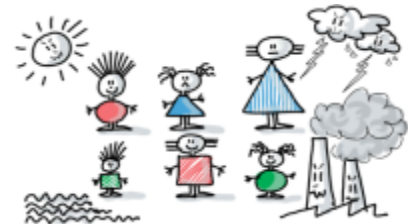


## Recognition of Diversity

Do CBDRR activities recognize diversity?



- Diversity of people with different power?
- Diversity of risks and disasters?
- Diversity of barriers?
- Diversity of institutions, sectors and levels?

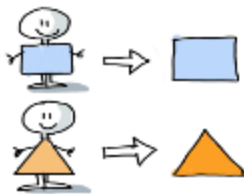


## Tailored approaches

Are CBDRR activities and strategies tailored to challenges?



- Are they suitable?
- Are they context-sensitive?
- Do they “do no harm”?
- Are they flexible to changing circumstances?



## Removal of barriers

Does CBDRR remove barriers to inclusion?



- Do activities address the causes of exclusion?
- Are activities helping to change power dynamics?
- Will gains be sustained over time?



## 3.2 The 4 dimensions of an Inclusive Disaster Risk Management, one by one

### 3.2.1 Participation in Decision-Making



#### Can (and do) all people participate in decision-making?

- Can they be actively involved?
- Do they have a voice?
- Can they hold institutions accountable?



### What does participation in decision-making mean?

#### **Involvement:**

Participation in decision-making is when people are involved. This means that people are or can be active participants in CBDRR initiatives. Participation might take different forms: it is not limited to “sitting in meetings”. People have the right to consciously decide not to be actively involved - what matters is that they have the opportunity to participate if they want to.

#### **Voice/influence:**

Participation in decision-making happens when people have voice and influence. This involves being able to speak out, and feel more motivated, capable and confident to stand in front of relevant institutions. People who have a voice can advocate for the issues that matter to them, helping to bring about change.

#### **Accountability:**

Accountability allows people to influence CBDRR processes even when they chose not to participate directly at all stages. Accountability means that: 1) institutions inform people about entitlements, resources, plans and decisions; 2) citizens are in a position to have a say and to provide feedback; 3) their feedback is responded to or acted upon.

## Case studies from Myanmar

### Example 1: Participation in decision-making - influencing decision-making indirectly

**“Sometimes we don’t participate in DRR meetings. But I give suggestions and ideas to my husband to assist in decision-making”.**

*Daw Ohn Than, Thee Phyu Village, Ayeyarwaddy Delta*

[Click here to watch the clip](#)



Daw Ohn Than highlights the fact that absence from meetings does not always mean that people are not involved in decision-making. People who do not attend may still be able to influence decisions indirectly, through other community members who do participate.

### Example 2: Participation in decision-making - issues faced by women not prioritized by village leaders



**“In our village, one third of the open wells were unusable due to salination [during cyclone Mala]. Sweet water wells are too deep and we face acute shortage of water in the summer season. This problem was reported to the local leader who promised that they would inform the respective government body and get something done. But until now nothing has happened. We continue to face a water problem. “**

*Daw Myint Myint Aye, Thit Yaing village, Ayeyarwaddy Delta*

[Click here to watch the clip](#)

Daw Myint Myint Aye shares the difficulties faced by women in collecting water due to water scarcity faced during the dry seasons. As the women can collect water in only small quantities it takes all night to complete the task. Daw Myint Myint Aye and other women brought the issue to the village leader but they do not think it is important enough to be prioritized amongst the other issues affecting the community.

This example demonstrates the difficulties that women face in bringing issues which affect their lives to the attention of those in power. Ultimately in this village, it is the men who hold the decision-making authority.



## 3.2.2 Recognition of diversity



### Do CBDRR activities recognize diversity?

- Diversity of people with different power?
- Diversity of risks and disasters?
- Diversity of barriers?
- Diversity of institutions, sectors and levels?



## What does recognition of diversity mean?

### Diversity of people with different power

Recognizing diversity means acknowledging that people have characteristics that make them different from others. Looking at diversity also requires considering how such characteristics impact on the power that people have. Power matters because it influences who is “in” (inclusion), and who is at risk (vulnerability).

### Diversity of risks and disasters

Risk depends on the circumstances and on the characteristics of individuals. People who are excluded are likely to experience different risks, based on their unique experience and circumstances. And yet, precisely because they are excluded, the risk they face might not be prioritized or addressed by their communities.

### Diversity of barriers

Recognising diversity of barriers means acknowledging that there are many different things that prevent vulnerable people from being safer. These “barriers” can limit people’s participation in the decisions that are relevant to their safety but may also prevent their physical access to safe places, services, systems and other assets available to the rest of the community. Barriers may be imposed by other people, or may be constructed by vulnerable and excluded people themselves as a result of lack of confidence or self-stigma.

### Diversity of sectors and levels

Recognising diversity of sectors and levels means acknowledging that different sectors and institutions will have a say on CBDRR at different levels (from the local level to the global level). As there are different people facing different risk, there are different actors and institutions that can support and lead CBDRR efforts.

## Case studies from Myanmar

### Example 1: Recognition of diversity - diversity of barriers and hidden barriers

In a village meeting organized by an NGO in the Ayeyarwaddy Delta, a number of people had come. One man, around 50 years of age, sat at the meeting without saying anything. In order to involve him, the meeting facilitator invited him to share his opinion. However, he did not respond. The facilitator later realized that he was hearing-impaired and had not heard the facilitator's invitation to speak. This incident made the facilitator and implementing NGO sensitive to invisible barriers which may not be apparent at first glance. It also highlighted the need to adapt communication formats and channels to the different needs and preferences of a diverse range of people, including people with disabilities.

### Example 2: Recognition of Diversity - diversity of risk, capacities, and institutions

“The fish are getting fewer. After Cyclone Mala, we can no longer judge the direction of winds and currents and estimate the fish catch we will have, as we could earlier.”

“We identified risk areas, where water comes in. We identified hazards such as cyclones, floods, landslides and sometimes damage to paddy fields and banana plantations caused by wild elephants”

“Our wells are open wells which get salinated during a storm surge but we are able to repair them ourselves.”

“Our houses are strong, but a few houses that are not well constructed and protected by tree coverage are usually damaged by the high winds that we face regularly. However, it is not a problem, since we all pitch in to repair it - raw material is available we only need to contribute our labour.”

“During the risk assessment, no people with disabilities were involved. We have 10–15 people with disabilities in our village.”

“We have a mid-wife and a rural health centre in the village. She [the mid-wife] is a government staff member, so we did not think of including her. Yes, she probably would be useful for our First Aid team.”

The above quotes come from a conversation with the community from Thee Phyu Village in the Ayeyarwaddy Delta which highlights the diversity of hazards (cyclones, floods, animal attacks, etc) and the diversity of impacts (reduced fish catch, salination of wells resulting in water shortages, etc) which disasters bring.

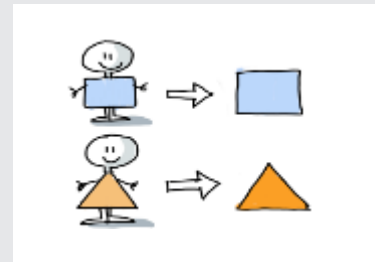
The discussion also identifies a number of capacities present within communities, such as having strong houses that withstand high winds, and the availability of knowledge and raw materials to be able to rebuild damaged houses. A health centre is present in the community, but this was not identified as a resource by the community because it was run by government health officials and therefore perceived as external and of limited value for community-led initiatives. Additionally, the discussion draws attention to the lack of diversity that is often present when DRR activities are implemented; the absence of any people with disabilities from the risk assessment process means that the specific risks that they face may have been missed.

### 3.2.3 Tailored approaches



#### Are CBDRR activities and strategies tailored to challenges?

- Are they suitable?
- Are they context-sensitive?
- Do they “do no harm”?
- Are they flexible to changing circumstances?



### What does tailored approaches mean?

#### Suitable

A tailored approach is suitable when strategies, processes and assistance offered/promoted are relevant and appropriate for excluded people, ie. they are adapted to their specific needs and capacities.

#### Context-sensitive and “do no harm”

A tailored approach is one that will not create problems for the individuals/groups of excluded people and/or for the people who work with them. Inclusive CBDRR interventions will be aware that tensions/conflict can arise from the empowerment process, and manage these to reduce the risk of doing harm to the people we work with.

#### Flexible

An approach is tailored when it is not set, but adapted and adaptable to respond to the changing environment, patterns of exclusions, needs and opportunities.

## Case studies from Myanmar

### Example 1: Tailored Approaches – training methodology tailored to trainees

**“There was one CBDRM training at Thee Dan Village, Rakhine State. This training was targeted at younger people. However, since the younger people were busy with their work, we found older persons coming to take part in the training. We had developed the entire training material keeping younger people in mind - our training material included written materials that the older persons could not read, and use of role plays that were not suitable for older persons. We then changed the training material and methodology. We used more oral communication and during group work we formed groups in such a way that each group had one facilitator from the project team to provide closer support for learning and training,”**

*– national Myanmar NGO staff member*

The example shows how a training module designed for young adults was adapted to suit the requirements of older persons. The facilitation team needed to be flexible in their approach and modify their plans based on the availability of the target audience. However, to go one step further, the team should also have considered the timing of the training to ensure that the intended participants – young people – were available and able to join.

### Example 2: Tailored Approaches – Raising awareness of children’s right to participate

U Aung Kyaw Soe, a school teacher from Thee Phyu Village talks about how it is important to first raise awareness among children to get them interested in DRR activities. When schoolteachers and project teams undertake awareness-raising sessions together, more children participate.

Ma Yee Mon Aung, a student from the village school and a member of one of the school DRR Task Forces, shared that she became a Task Force member because her parents encouraged her and because she found the training interesting.



**“Children are not interested [in DRR] at first since they do not understand the purpose. After awareness sessions they get more interested and when the children take the training the interest is further reinforced. So at first we have fewer children in the School Disaster Management Committee and Task Forces, and gradually the number of participants increases. It would also help if the school curriculum included DRR.”**

*U Aung Kyaw Soe, Thee Phyu Village, Ayeyarwaddy Delta*

[Click here to watch the clip](#)

The above example illustrates how a process can be adapted to suit and reach out to a particular target group – in this case, children.

### 3.2.4 Removal of barriers



#### Does CBDRR remove barriers to inclusion?

- Do activities address the causes of exclusion?
- Are activities helping to change power dynamics?
- Will gains be sustained over time?



### What does removal of barriers mean?

#### Addressing the causes of exclusion

Removal of barriers is when CBDRR addresses the causes of exclusion as part of the process. It does not always do so openly (that is, necessarily telling the community that an activity is directly aiming to generate social cohesion to reduce discrimination against one or more marginalised groups, for example), but it does so intentionally: removing barriers to inclusion is an explicit objective of the work.

#### Shifting power

Removal of barriers is when CBDRR supports excluded people to renegotiate power relations with others in the community ensure a more even distribution of power.

#### Gains are sustainable

Removal of barriers is when inclusion gains are sustained over time, so the situation doesn't revert back to how it used to be once the DRR project or funding is concluded.

Removal of barriers is by far one of the most challenging dimensions that DRR practitioners face when implementing DRR activities, particularly in the Myanmar context where social and attitudinal barriers are entrenched and power usually centralised in the hands of the few. It is important to recognise that even small steps in this direction are valuable, even if the activity/process doesn't achieve removal of barriers in full.

**Example 1: Removal of Barriers - “Inclusion is not something I do alone”**

A national NGO staff member shared that there has been a change in her attitude and practice when working to promote the inclusion of older persons. This change has come about gradually as a result of training and by gaining experience working at field level with at risk communities. The staff member is mindful of the fact that she cannot achieve inclusion alone and requires the support of other staff members as well as community members and government officials. This example shows the importance of sensitising DRR practitioners to the inclusive approach and ensuring they have the knowledge and confidence to promote inclusion beyond project-defined activities.

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SECTION 4  
PUTTING THE INCLUSIVE FRAMEWORK  
FOR CBDRR INTO ACTION

Inclusion is a gradual process, and one that requires a strong understanding of community dynamics regarding who is “in” and who is “out” in the context of DRR and the consequences this has for their safety. It is important to remember that:

- Inclusion occurs at different levels, from national to community and even at the individual level
- Inclusion involves a twin-track approach which combines strategies that address the specific needs of socially-excluded individuals/groups together with environmental and societal factors that create barriers to their participation
- Inclusion involves work on changing knowledge, attitudes and practices among communities and DRR practitioners

#### **4.1 Sensitizing and building our own capacities on inclusive CBDRR**

Often, one of the main causes of exclusion is a lack of awareness and understanding of:

- The strengths and capacities – including leadership capacity - of vulnerable and excluded groups and why these should be leveraged at various stages of the CBDRR process
- The differing needs and views of excluded groups and why they should be taken into account

It is therefore important to make sure that we, as DRR practitioners, fully understand the purpose and key concepts of inclusive CBDRR. Undertaking sensitization<sup>18</sup> for staff of our own organisation is therefore a critical first step. This sensitisation should aim to ensure that staff are equipped with the support, knowledge, skills, confidence and the right attitude to be able to successfully implement an inclusive CBDRR approach and eventually to be able to mobilise others (including community members) to adopt inclusive approaches in their work.

A number of sensitisation and training resources already exist on how to sensitise DRR practitioners on inclusive approaches and promote inclusion of different vulnerable groups in CBDRR activities in Myanmar. The TOT Training Pack on Inclusive Community-Based DRR<sup>17</sup> developed by the Myanmar Consortium for Community Resilience is one such resource, focusing on how to promote inclusion of women, children, older people and people with disabilities in CBDRR initiatives and how to cascade this capacity to community mobilisers.

#### **4.2 Promoting inclusion in CBDRR activities**

The activities included under the umbrella of “CBDRR are many and varied, including awareness-raising and community sensitization, hazard, vulnerability and capacity assessments, disaster management/risk reduction action planning, formation and training of Village Disaster Management Committees and Task Forces, implementation of small-scale mitigation measures and monitoring and evaluation.

Promoting inclusion in CBDRR activities requires a twin-track approach covering:

- interventions that make mainstream CBDRR processes and structures inclusive of excluded people, and at the same time,
- interventions that support and empower excluded people to be involved in DRR processes and structures

The below table outlines ways of implementing the twin-track approach:



## Making mainstream CBDRR processes and structures more inclusive

- **Assess** existing DRR process and structures to identify barriers to inclusion
- **Sensitise** community leaders and the wider community on the issues faced by socially-excluded individuals and groups in DRR through orientation sessions, training programmes and exposure visits to communities or groups that have successfully promoted inclusive approaches
- **Consider how, when and where information can be shared** to ensure it reaches the majority of community members, including representatives from different groups
- **Consult with different sections of the community** to decide on an appropriate process, time and venue for CBDRR activities (for example, awareness-raising sessions) that will ensure greatest participation, including from representatives from different groups
- **Identify and link with organisations** which have specialist skills and experience in addressing the requirements of different socially-excluded individuals/groups. It's important to remember that inclusive DRR is a process that requires a wide range of skills that are usually beyond the capacity of any one single organisation
- Consider if a **system or policy** related to DRR could be put in place that would be helpful in institutionalising an inclusive CBDRR approach

## Supporting and empowering excluded individuals/groups

- **Identify issues, needs, capacities and barriers** faced by socially-excluded individuals/groups to be involved in and able to contribute to CBDRR activities
- **Collect data disaggregated** by age, sex, disability and ethnicity – this may help in identifying broad groups who may have specific needs and capacities and who may be excluded from community activities and decisions
- **Consult with community members** - for example, during hazard, capacity and vulnerability assessments – on who they feel **might be vulnerable and excluded** in their community. Often community members can help identify individuals/groups that may be not be immediately identified by village leaders or those in positions of power
- **Consider the diversity of barriers faced** by persons from socially-excluded groups and develop strategies to overcome these. Barriers may be physical, attitudinal, communication-related, institutional, social and economic
- **Encourage/facilitate participation** of excluded individuals/groups in CBDRR activities by:
  - o Organising single-sex and/or age-homogenous groups in which excluded people may be more confident to speak up
  - o Considering undertaking household visits to share CBDRR knowledge and skills with people who cannot leave their houses due to disability or age, or because of restrictive social/religious/cultural norms
  - o Using culturally-appropriate methods and approaches which utilise and build on existing community systems, processes and resources
  - o Using age-appropriate exercises – for example, games and visual exercises for children, oral communication methods for those who may be illiterate
- Identifying a **community representative or “inclusion champion”** whose role it is to ensure the specific issues of socially-excluded groups are addressed in DRR, and who acts as the link between socially excluded people and those who usually make the decisions
- **Identify support groups and networks** that can link socially-excluded individuals/groups with relevant services and support them in advocating for their rights

## Addressing barriers to inclusion

Socially-excluded groups face a range of barriers to being fully involved in and able to contribute to CBDRR activities. These include physical, social, economic, attitudinal, communication-related and institutional barriers.

**Addressing physical barriers:** Physical barriers are barriers that prevent a person from participating because they cannot physically be present or make their voice heard during the CBDRR activity. Physical barriers may be more of an issue for people with disabilities and older people who may have reduced mobility as a result of their disability or age. Ways of addressing physical barriers include:

- Building ramps to make community meeting venues accessible for people in wheelchairs
- Holding community meetings in venues near where people with reduced mobility live so they don't have to travel far
- Providing free transport for people with reduced mobility (and any carers) to reach meeting venues
- Linking with specialist organisations to provide assistive devices (wheelchairs, crutches, etc) for people with mobility problems
- Set up a "buddy" system whereby one or more community people ("buddies") are responsible for visiting people who cannot attend community meetings, to share the knowledge and skills they have learnt and to act as a channel through which people who cannot attend meetings can feed in their opinions and perspectives

**Addressing communication-related barriers:** Communication barriers are faced when people have difficulties in receiving information, in understanding information, in expressing themselves and in taking appropriate action based on the information. Ways of addressing communication barriers include:

- Tailoring communication channels and formats (written, oral, through meetings, etc) so they are accessible for people with different disabilities and impairments – for example producing IEC materials with large print or producing audio versions of key materials for those with sight problems
- Producing IEC materials in local languages relevant to the target population
- Using pictures and visual representations of key messages to ensure they can be understood by people with low literacy
- Linking with specialist organisations to see if/how they can provide support for people with speech and hearing impairments to express themselves – either through sign language interpretation or through family members who understand their language/gestures
- Making provisions within early warning systems to ensure that early warning messages reach all members of the community, for example by assigning responsibilities to different Early Warning Task Force members for ensuring that people who cannot leave their homes are still able to access and act on early warning information

**Addressing social and attitudinal barriers:** Social barriers and attitudinal barriers are perhaps some the most challenging to address. Remember that changing attitudes and norms takes time and often requires a combination of strategies. Ways of addressing social and attitudinal barriers include:

- Sensitising and strengthening the capacities of community members, local authorities, religious leaders and people from socially excluded groups themselves on why it's important to include different groups in CBDRR activities
- Identifying influential people who support inclusion of socially-excluded groups and can convey this message to the wider community

- Making provisions within community CBDRR structures (Village Disaster Management Committees and Task Forces) for representation from different socially-excluded groups. This can be a first basic step towards ensuring their full and active participation
- Sharing success stories and stories of role models which demonstrate how people from socially-excluded groups have made positive contributions to the safety of their communities
- Organising exchange visits for socially-excluded groups and other community members (including influential leaders) to other communities which are more advanced in promoting inclusion

Consider also that people with disabilities, older people and women (as well as other socially-excluded groups), may have a poor self-image of themselves, and hold themselves back. Sometimes, a little encouragement is enough to help bring them out of their “shell” – such as specifically inviting them to a meeting and encouraging them to speak.

**Addressing economic barriers:** Economic barriers include lack of income, access to resources, and services. Ways of addressing economic barriers include:

- Providing free transportation for people who cannot afford to catch the bus/motorbike to join community meetings
- Linking CBDRR activities to income-generation/income-sharing schemes such as revolving loan funds
- Planning CBDRR activities at times which will not clash with working hours, for example organising awareness-raising sessions using community theatre/songs (so-called “edutainment programmes”) during evenings or to tie in with religious/cultural festivals
- Combining CBDRR activities with other community meetings so that people do not have to join on multiple separate occasions

**Addressing institutional barriers:** In some cases, discriminatory legislation or policies will prevent certain groups from participating in CBDRR and wider community activities. Generating evidence of how such legislation and policies impact the lives of socially-excluded people, including by exacerbating their vulnerability, can be a first step in advocating for policy change.

### 4.3 Promoting inclusion in the 7 steps of CBDRR

The Inclusive Framework for CBDRR can be applied to the 7 steps of CBDRR<sup>19</sup> commonly used by DRR practitioners in Myanmar:

- **Step 1:** Selecting the community
- **Step 2:** Rapport building and understanding the community
- **Step 3:** Participatory Disaster Risk Assessment (PDRA) / Inclusive Community Risk Assessment
- **Step 4:** Participatory Disaster Management Planning / DRR Action Planning
- **Step 5:** Building and training a Disaster Management Committee (DMC)
- **Step 6:** Community-managed implementation
- **Step 7:** Participatory monitoring and evaluation

A basic checklist provided in *Tool 1: Checklist for inclusion in the 7 steps of CBDRR* outlines a set of questions that practitioners can use to reflect on inclusion within the various CBDRR steps and processes. It also directs practitioners to additional resources that can support and enhance inclusion within that specific step of the CBDRR process. The checklist serves as general guidance and should be fine-tuned and adapted to the specific context within which it is being used.

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SECTION 5  
ASSESSING INCLUSIVE CBDRR

## 5.1 Levels of achievement within each dimension of inclusion

In any given context, there will be circumstances and challenges which make it difficult to address all four dimensions of inclusion (recognition of diversity, participation in decision-making, tailored approaches and removal of barriers) in a comprehensive manner. So how can we know how well we are doing and what “level” of inclusion we are achieving?

Firstly, it’s important to recognise that progress against one or more of the dimensions may be slow and limited at first, particularly in the Myanmar context where the concepts of participation and collaboration are still relatively new and not just within the main vulnerable groups highlighted in this toolkit. The “level” of achievement we are able to reach will depend on many factors – some within our control and others outside of it. What matters is not necessarily achieving the “highest level” but rather achieving a level that matches realistically our aspirations and capacities, and is “good enough” within the context where we are operating.

### Levels of achievement

Levels of achievement within each dimension vary from “low” to “very high”. They are illustrated below with cartoons that depict inspired by real challenges and practices from a number of countries in South Asia, but which are also broadly relevant to the Myanmar context.

Like the four dimensions of inclusion, these levels are not steps and they do not represent a chronological process. Practitioners might, and do, move from low levels to high levels without passing through the levels in between. Likewise, we can easily drop down to a very basic level, even if we were at a higher level before. For example, a practitioner can apply the same assessment technique that worked well in one community in another community, only to find out that the result in the second community is poor because the context was not properly assessed and the methodology not adapted accordingly.

The scenes illustrated below are inspired by the different levels of power that people can have, according to the power framework/“power cube” ([www.powercube.net](http://www.powercube.net)). It is important that we keep in mind that at the higher levels of achievement within each dimension, people are more included and powerful, and therefore safer and more resilient.

Finally, we need to remember that the scenes shown are **just examples** and the same level of achievement might be reached with very different processes and activities.



## Can (and do) all people participate in decision-making?

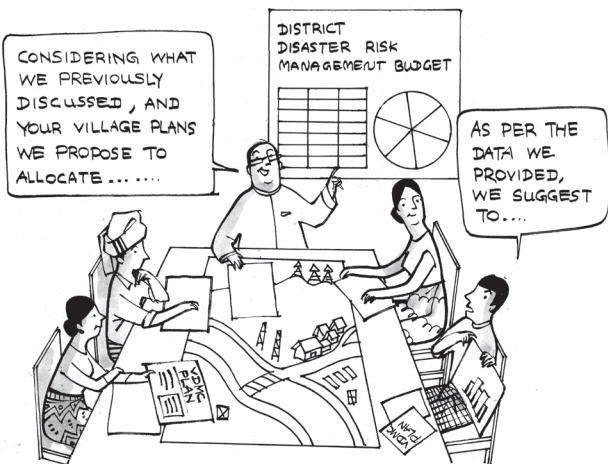
LOW



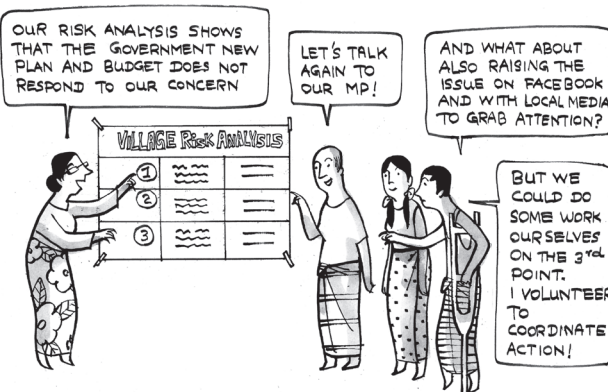
MEDIUM



HIGH



VERY HIGH



- Can people be actively involved?
- Do they have a voice?
- Can they hold institutions accountable?

- People are informed about decisions or offered opportunities to access decision-making spaces
- Their participation is expressed by their physical “presence”, or by their provision of information through extractive exercises. Decisions are ultimately taken by traditional power-holders
- At this level excluded people will often still lack the willingness, capacity or confidence to have a voice in decision-making. Attitudes of decision makers might alienate them and the environment might discourage their participation in decision-making.

- People are consulted and informed about decisions taken, and mechanisms to provide feedback on them are in place
- Excluded people might have started to claim their own spaces (e.g. setting up their own groups/Task Forces) in parallel with other existing decision-making spaces
- At this level, priorities and plans are still largely driven by traditional power-holders (e.g. village leaders) who define broader agendas and structures.

- Excluded people are part of decision-making processes within set boundaries. They can influence the agenda across different levels, ensuring that their priorities are addressed. They are aware of their rights and increasingly confident and capable to make their voice heard. Institutions create spaces for this to happen, encouraging the participation of excluded groups and becoming receptive to their inputs.

- (Formerly) excluded people are now “in” CBDRR circles, including through representation in decision-making bodies (such as the Village Disaster Management Committee). They can lead change and influence priorities and action at different levels
- They use different means to challenge hidden and invisible forms of power, influencing beyond the local level (from participation in traditional decision-making to lobbying, advocacy and campaigning)
- They are connected and integrated within existing decision-making spaces and can claim and use new ones.



## Do CBDRR activities recognize diversity?

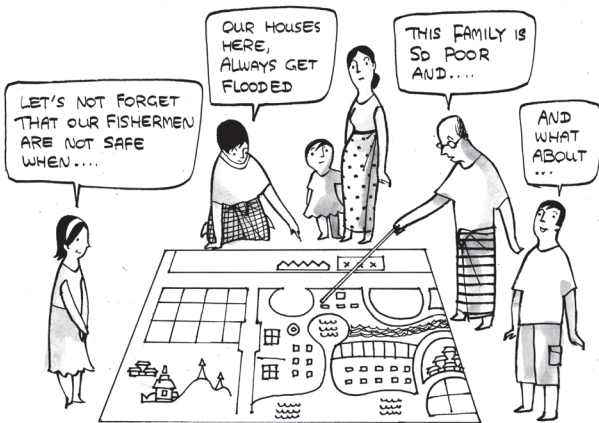
- diversity of people, with different power?
- diversity of risks and disasters?
- diversity of barriers?
- diversity of sectors, institutions and levels?



- Recognition that people have different characteristics is predominantly based on pre-identified categories/checklists



- Pre-identified categories and checklists are adapted to better reflect the local context
- There is recognition that individual characteristics translate into diverse forms of individual/group exclusion that may not have been previously identified
- Exclusion is still largely attributed to belonging to a particular homogenous “category” (eg. “women”, “older people”)



- There is a recognition that diverse characteristics translate into different power relations which underpin exclusion dynamics
- There is a recognition of how “diversities” (e.g. of characteristics, threats, capacities, vulnerabilities, approaches, barriers, knowledge, priorities, sectors, institutions) interplay within a context, to determine who is excluded and from what



- There is a recognition of diversities (of issues, risks, excluded people) that are often hidden or taboo in society (e.g. prostitution, drug addiction, mental disability, local feuds, superstition, etc.), along with the traditional priorities of DRR
- These will often be linked to invisible, hidden forms or unspoken forms of power relations that undermine people’s resilience to disasters
- Such recognition might challenge the beliefs and attitudes of the very actors involved in inclusive DRR practices, including those who traditionally hold power and decision-making authority

LOW

MEDIUM

HIGH

VERY HIGH

Tailored approach



## Are DRR activities tailored to the context?

THE PREPAREDNESS WORK LEAD US TO IMPROVE THE STANDARD RELIEF PACKAGE BY ADDING SANITARY PADS



THIS GUIDE WILL HELP OUR TASK FORCE TO WORK ON THE DIFFERENT NEEDS AND CAPACITIES OF OUR PEOPLE!

THEY ALSO SHOW HOW TO PREVENT DIFFERENT RISKS!



NOW WE TRUST YOU! YOU SHOULD CONTINUE TO BE OUR REPRESENTATIVE

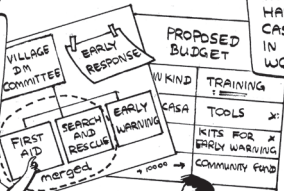


BUT IT DOES NOT WORK! WHEN I SPEAK IN MEETINGS THEY DO NOT LISTEN, BECAUSE I AM AN OUTCAST

OK, SO LET'S WORK OUT OPTIONS

SO, YOU ADAPTED THE PROPOSED SET UP

YES, WE MERGED THESE AND WE ADDED AN EARLY RESPONSE TASK FORCE



AND RATHER THAN GETTING TOOLS WHICH WE ALREADY HAVE, WE USED CASH TO INVEST IN MITIGATION WORK...



AND SOME HOUSEHOLDS BENEFITTED FROM INDIVIDUALLY TAILORED GRANTS AND SUPPORT

- Are they suitable?
- Are they context-sensitive?
- Do they “do no harm”?
- Are they flexible to changing circumstances?

- CBDRR interventions employ standardized approaches that respond to pre-determined broad categories of beneficiaries and are not adapted to the local context

- DRR interventions are still largely standardized but are broadly adapted to the local context. Care is taken to address local sensitivities, to avoid “doing harm”

- Approaches are adapted to specific needs, capacities and opportunities, on a “case by case” basis. Individual and group preferences are addressed within the particular community context
- Outputs (e.g. the project deliverables) and the CBDRR process itself (e.g. which methodologies to use) are tailored to overcome challenges. Excluded groups have a space to contribute to defining both outputs and process
- Invisible and hidden power dynamics are identified and strategies put in place to address them

- Approaches and outputs address the preferences and capacities of individuals. Space is created for excluded people to be in a position to contribute
- CBDRR activities and processes are flexibility and responsive, and devolve decision-making authority to the vulnerable and excluded
- Approaches are continuously adjusted in response to changes in needs, priorities and opportunities, as identified by community members and community mobilisers themselves



Removal of barriers

## Do CBDRR activities help remove barriers to inclusion?

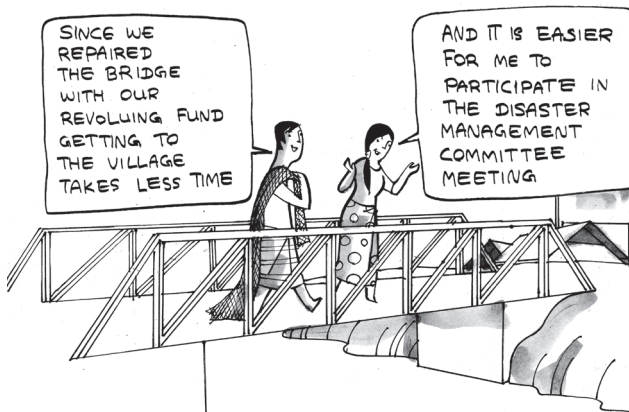
- Do CBDRR activities address the causes of exclusion?
- Do they lead to power shifts?
- Will these gains be sustained in the long term?

LOW



- Basic barriers are addressed on a temporary basis with the use of funds and resources provided by time-bound CBDRR projects

MEDIUM



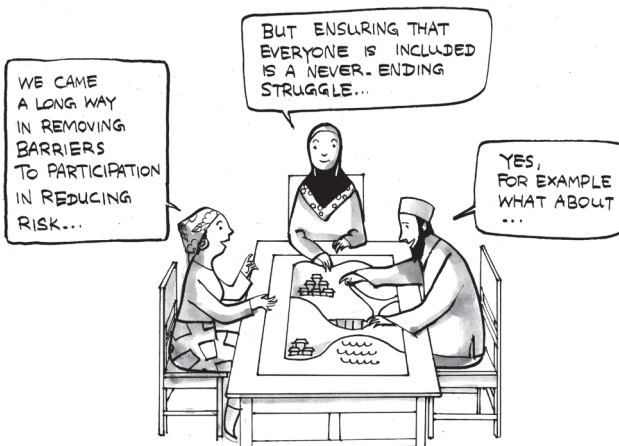
- Basic barriers are removed for the long term but deeply-rooted exclusion issues linked to hidden and invisible forms of power remain unidentified and unaddressed

HIGH



- Deeper barriers are identified and addressed. Excluded individuals are conscious of the barriers linked to hidden and invisible power (e.g. social norms, self-exclusion) and are in a better position to address them

VERY HIGH



- Barriers to the inclusion of (formerly) excluded people have been removed
- Inclusion gains are sustained because they are anchored in more equal power relations between and amongst groups
- The community recognises that exclusion dynamics are never fully removed within a community/society, and commit to being vigilant to address continuing or new exclusion issues
- Formerly-excluded people and their communities have the capacity to identify and address deeper barriers to exclusion as part of an ongoing process
- Institutions are proactive both in identifying and removing barriers and in creating an enabling environment for this

## 5.2 Key questions for assessing inclusiveness

To further support assessment of how inclusive a CBDRR activity or practice is, there are four key questions we can answer which show what efforts have been undertaken, what processes have been put in place and what has ultimately been achieved considering the particular circumstances, challenges and opportunities of inclusion in any given context. The point is to enable us as CBDRR practitioners to critically reflect on the work we are doing, to capture learning, and ultimately to improve the quality of our CBDRR interventions.

“Tool 3: Template for assessing the inclusiveness of a CBDRR activity” in the Toolbox accompanying this Framework provides a template for answering these questions and assessing inclusion for any CBDRR activity.



### **Key question 1: What level are we at on this dimension? (and why do we assess it as such?)**

Rank the CBDRR activity or process for each of the four dimensions, assigning the level (low, medium, high or very high) that you think has been achieved. Provide a justification for your ranking

### **Key question 2: Is it “good enough”?**

Put the scoring in context: given the nature of our work, the capacities and challenges on the ground and the context in which we are working, is this achievement good enough? Is it too little? Or are we being too ambitious?

### **Key question 3: What else could be done?**

Given that inclusion is a never-ending task, what else could be done to improve the inclusiveness of the CBDRR initiative? How can we work strategically across the four dimensions to become more inclusive?

### **Key question 4: How did we get here?**

Do we know how change was achieved in relation to this activity? Try to explain how and why you managed to reach the different levels of achievement for each dimension

# ENDNOTES

- 1 Action for Social Aid, Young Women's Christian Association, Social Policy and Poverty Research Group, Myanmar Engineering Society, Myanmar Geosciences Society and Myanmar Earthquake Committee
- 2 See [http://www.donoharm.info/downloads/level000/Seven\\_Steps\\_English.pdf](http://www.donoharm.info/downloads/level000/Seven_Steps_English.pdf)
- 3 UNOCHA (2012), "Myanmar Natural Disasters 2002-2012", available online at: <http://reliefweb.int/map/myanmar/myanmar-natural-disasters-2002-2012>
- 4 See Notre Dame Gain Index, <http://index.gain.org/>
- 5 SDC & ADPC (2012), "A Situational Analysis of Disaster Risk Management Policy and Practice in Myanmar", not available online
- 6 World Bank (2014), "Myanmar: A Systemic Country Diagnostic", available online at: <http://www.worldbank.org/en/country/myanmar/overview>
- 7 UNESCAP (2014), "Statistical Yearbook for Asia and the Pacific", available online at: <http://www.unescap.org/resources/statistical-yearbook-asia-and-pacific-2014>
- 8 Government of the Republic of the Union of Myanmar (2014), "Myanmar National Social Protection Strategic Plan", available online at: <http://www.social-protection.org/gimi/gess/RessourcePDF.action?ressource.ressourceId=50377>
- 9 Identified as "individuals or groups who live in areas with high levels of disaster risk, physical and mental ill persons, persons with disabilities, pregnant women, elderly persons and children"
- 10 Myanmar Consortium for Community Resilience (2013), "Review of Myanmar's Disaster Management Law from the Angle of Inclusion", available online at: <http://oxfamilibrary.openrepository.com/oxfam/bitstream/10546/312201/1/rr-myanmar-disaster-management-law-050214-en.pdf>
- 11 ASEAN (2009), "ASEAN Agreement on Disaster Management and Emergency Response", <http://agreement.asean.org/media/download/20140119170000.pdf>
- 12 Government of the Union of the Republic of Myanmar (2015), "Myanmar Post-Disaster Needs Assessment of Floods and Landslides July-September 2015", not available online
- 13 Government of Myanmar (2014), Census Report Volume 2
- 14 Myanmar Consortium for Community Resilience (2012), "Training of Trainers Training Pack on Inclusive Community-Based DRR", available online at: [https://drive.google.com/folderview?id=0ByTf\\_qhc0acVTDBycl8yc3lkRmc&usp=sharing](https://drive.google.com/folderview?id=0ByTf_qhc0acVTDBycl8yc3lkRmc&usp=sharing)
- 15 Bradford, S., and Fordham, M., (2013), "Women, girls and disasters: A review for DFID", available online at: [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/236656/women-girls-disasters.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/236656/women-girls-disasters.pdf)
- 16 The Situation of Older Persons in Myanmar - HelpAge
- 17 Handicap International (2012), "Coping Capacity of persons with disabilities in South Asia", available online at: [http://www.hiproweb.org/uploads/tx\\_hidrtdocs/CopingCapacityOfPersonsWithDisabilitiesSouthAsia.pdf](http://www.hiproweb.org/uploads/tx_hidrtdocs/CopingCapacityOfPersonsWithDisabilitiesSouthAsia.pdf)
- 18 Myanmar Consortium for Community Resilience (2012), "Training of Trainers Training Pack on Inclusive Community-Based DRR", available online at: [https://drive.google.com/folderview?id=0ByTf\\_qhc0acVTDBycl8yc3lkRmc&usp=sharing](https://drive.google.com/folderview?id=0ByTf_qhc0acVTDBycl8yc3lkRmc&usp=sharing)
- 19 See ADPC & UNDP, "Myanmar Community Based Disaster Risk Management Manual", available online at: [http://www.adpc.net/v2007/IKM/ONLINE%20DOCUMENTS/downloads/2009/CBDRM\\_eng.pdf](http://www.adpc.net/v2007/IKM/ONLINE%20DOCUMENTS/downloads/2009/CBDRM_eng.pdf)